

Kitaabut-Tawheed of Shaikh ul Islaam Muhammad ibn Abdil Wahhaab - Part 2

Explained By Ash-Shaykhul-'Allaamah Abdullaah Al-Ghudayyaan

Chapter 2 - The Superiority of Tawheed and what it removes of Sins

The First Daleel (proof):

Allaah the most exalted said:

“It is those who believe (in the oneness of Allaah and worship non but Him alone) and confuse not their belief with dhulm (wrong i.e. by worshipping others besides Allaah), for them (only) there is security and they are guided ones.” (6:82)

As for the some of the words in the aayah then Shaykh Al-Ghudayyaan explains:

‘Eemaan’- Meaning they have Eemaan. They believe with the heart . They speak that with the tongues, and do in accordance with the limbs. And the head of that is that they are upon **Tawheed**.

Eemaan is speech of the tongue, action of the limbs, and belief of the heart.

‘They do not mix their Tawheed with any dhulm-The word dhulm in this aayah means shirk, and in it’s origin it means to put something in other than it’s due place, and the reason why shirk in this aayah is called dhulm is because a person who commits shirk (worships other than Allaah), has placed worship in other than it’s due place. The worship that is due to Allaah alone, a person attributes it to other than Allaah, so therefore he has committed dhulm.

‘Al-Amnu’- As for those who are upon Tawheed for them will be AL-Amnu (safety and security). Shaykh Al-Ghudayyaan says that it means, being secure in one’s self, and the state of fear passing away.

‘Al-Muhtadoon’- ‘Upon guidance.’ Shaykh Al-Ghudayyaan said that it means they will be given guidance, and that they are proceeding on the correct way, they are hoping for Allaah’s reward, and fearing His punishment.

➤ General meaning of the aayah:

Allaah informs His servants, that those who are upon Tawheed, they make their worship to Allaah pure, they don’t mix it with any shirk, they make it purely for Allaah alone. Then they will be people safe and secure on the Day of Resurrection, and in this world they will be guided and on the correct way.

➤ Relevance of the aayah to the chapter:

The aayah shows the great virtue of Tawheed and that it wipes away sins.

➤ Points of benefit:

1. Great virtue of Tawheed, and the great results it produces in this world and in the hereafter. In this world Allaah makes his affairs easy for him. In the hereafter Allaah enters the person into Paradise and saves him from the Fire.
2. Shirk is oppression, and that it nullifies a persons Eemaan in Allaah. If the shirk is major then it negates a persons Eemaan altogether (i.e. removes it totally and he would not be a mu'min at all). If the shirk is lesser shirk then it negates the completeness of Tawheed, i.e. his Tawheed is not complete.
3. Shirk, whether greater or lesser, will not be forgiven by Allaah. If a person dies while having committed major shirk, and did not repent then Allaah will enter him into the Hellfire, and will never take him out from it. If a person dies upon lesser shirk, then one of two cases occur, either Allaah will enter him into the Fire and purify him (punish him), according to the level of shirk he has committed. Or Allaah will take from his good deeds, in accordance to the level of shirk he has committed, but does not enter him into the Fire.
4. Shirk, major or minor, is a cause of fear in this world and in the hereafter.

The Second Daleel:

Narrated Ubaadah bin As-Saamit that Allaah's messenger (Sallallaahu 'alayhi wa sallam) said: "Whoever testifies that there is nothing worthy of worship in truth (no God) except Allaah alone Who is without (peer or) partner, and that Muhammad (Sallallaahu 'alayhi wa sallam), is His slave and Messenger, and His Word which He bestowed in Maryam (Mary) and a spirit (created) from Him, and that Paradise and Hellfire are realities, Allaah will admit him into Paradise whatever his deeds might be." (Saheeh Al-Bukhaari, hadeeth no.3252).

Shaykh Al-Ghudayyaan explains that the hadeeth is reported by Al-Bukhaari no.4453, Muslim no.28, Tirmidhi no.2640, Ahmed vol.5 p.g.314.

As for Ubaadah then he is Ubaadah ibn Saamit ibn Al-Qais ibn Al-Ansaari al Khazrajee. He was one of the heads who gave the pledge on the day of al-'Aqabah. He fought Al-Badr, he was a famous and noble Companion. He died in the year 34 at the age of 72.

As for:

'Whoever testifies that none has the right to be worshipped except Allaah.' means whoever says it upon his tongue whilst knowing it's meaning, and acts in accordance to what it necessitates, outwardly and inwardly. Outwardly with his limbs and inwardly with his heart.

'Iaa ilaaha ill Allaah' means that none has the right to be worshipped in truth except Allaah.

'wahdahoo' means that his worship is for Allaah alone, and that there is no partner attributed to Him; this emphasises the previous phrase.

'Ilaa shareekalah' that there is no partner attributed to him. This emphasises negation.

'Muhammad is His slave and Messenger,' here 'abd' means His slave, owned by Him, and is His worshipper.

'Messenger' means that he was sent by Allaah as a universal Messenger, as in the aayah, *'And we have not sent you except to all of creation, as a bringer of glad tidings to those who accept and as a warner to those who reject.'*

'Eesaa' then it means that 'Eesaa (*peace be upon him*) is a slave of Allaah as opposed to what the Christians say (that he is Allaah, he is the son of Allaah, he is part of a trinity).

'His Word' then it means that 'Eesaa (*peace be upon him*) was created by Allaah's Word. In another aayah Allaah says *'An example of 'Eesaa is like that of Adam, He said to him 'Be' and he was.'*

'He sent to Maryam' meaning Allaah sent Jibreel to Maryam, and Jibreel breathed life into 'Eesaa by the permission of Allaah.

'He was a spirit from Him' means that he was a spirit and a soul created by Allaah (praised be He the Most High) .

'Jannah is true and Hellfire is true' means that both are true as reported by the Prophet (Sallallaahu 'alayhi wa sallam).

'Allaah will enter him into Paradise,' this is the answer to the condition that's made, that whoever does this... and this..... and this then this is the response to that condition, meaning Allaah will enter him into Jannah. If the person has fallen short, by having committed some *sin or the like, as long as he is a person of Tawheed, then he will certainly enter into Paradise either straight away or after some time.

(the translator has made a mistake in his qawl here(*), instead of saying sin, he said shirk:

"If the person has fallen short, by having committed some **shirk*** or the like, as long as he is a person of Tawheed, then he will certainly enter into Paradise either straight away or after some time."

it says above "as long as he is a person of Tawheed" and earlier on in the chapter it explains that shirk negates tawheed and lesser shirk negates the completeness of tawheed.so it would not make sense to say shirk here).

The people of Tawheed will vary in Paradise in their levels in it in accordance to their deeds.

'akhrajaahu' the two of them reported. Meaning al-Bukhaari and Muslim reported in their saheeh. Which are the most authentic books after the Qur'aan.

➤ General meaning of the aayah:

The overall meaning of the hadeeth is that it shows the overall virtue of Tawheed. Whoever says the two Shahaadahs, knows their meaning, acts according to them, does not go beyond the limits or does not fall short, with regard to the two messengers that they are messengers sent by Allaah, and he affirms that they are both slaves and servants of Allaah and have no share whatsoever of Lordship, and he is certain that Paradise is true and that Hellfire is true, then Allaah will certainly enter him into Paradise even if he has committed sins as long as they are less than shirk.

➤ Relevance of the hadeeth to the chapter:

The hadeeth shows the great virtue of Tawheed. Tawheed is the means of entry into Paradise.

➤ Points of benefit:

1. It shows a great virtue and obligation of Tawheed. Entrance into Paradise by means of it.
2. It shows the virtue of the Prophets.
3. It shows that the people of Tawheed who have committed sins and they have entered into the fire, they will not remain in it forever.

The Third Daleel:

"Itbaan narrated that the Prophet (Sallallaahu 'alayhi wa sallam) said: 'Indeed Allaah has forbidden for Hell the person who testifies: There is nothing worthy of worship in truth (no true God) but Allaah,' seeking thereby nothing but Allaah's face (pleasure).' Al-Bukhaari and Muslim."

The narrator is Itbaan ibn Malik ibn 'Amr ibn Ajlaan Al-Ansaaree from the Banu Saalim ibn 'Awth tribe. He was a famous Companion who died in the caliphate of Mu'aawiyah. Bukhaari reported it in his Saheeh, and Muslim reported it in his Saheeh (longer version in books, this is just part of the hadeeth).

As for:

'Allaah has made haraam,' this is a tahreem, Allaah has forbidden the fire from touching this person.

'A person doesn't worship Allaah except seeking by that.....' Shaykh Al-Ghudayyaan says that it sincerely comes from his heart, and he dies upon it knowing what it means and not saying it out of hypocrisy.

➤ General meaning of the aayah:

The Prophet (Sallallaahu 'alayhi wa sallam) emphasised the point by saying 'inna' (indeed), that the person who says the Shahaadah sincerely by seeking Allaah's face, by avoiding all shirk, and by doing what it necessitates and he dies upon it, the fire will be prohibited for him.

➤ Relevance of the aayah to the chapter:

It contains a clear proof of the virtue of Tawheed. A person who dies upon Tawheed, the fire is prohibited for him, and Tawheed wipes away sins.

➤ Points of benefit:

1. In it is the great virtue of Tawheed and how it wipes away sins.
2. It is not sufficient for Eemaan that one says the Shahaadah upon his tongue not believing it in his heart, like the hypocrites.
3. It is not sufficient with regard to Eemaan to say the Shahaadah, while being ignorant of it (i.e. not knowing the meaning).
4. One who dies upon full and complete Tawheed, the Fire is prohibited for him.
5. Actions will not be accepted by Allaah (praised be He the most High), unless they are done for Allaah alone and according to the Sunnah.
6. The Shaykh said that he who says the Shahaadah yet calls upon others with Allaah, his Shahaadah will not benefit him, like the grave worshippers.
7. Affirmation of a face for Allaah.

The Fourth Daleel:

"AbooSa'eed Al-Khudri (may Allaah be pleased with him) narrated that Allaah's Messenger (Sallallaahu 'alayhi wa sallam) said: Moosa (peace be upon him) said, ' O my Rabb, teach me something through which I can remember You and supplicate to You.' Allaah answered, 'Say, O Moosa, laa ilaaha ill Allaah.' Moosa said, 'O my Rabb, all of Your slaves say these words.' Allaah said, 'O Moosa, if the seven heavens and all they contain other than Me and the seven Earths as well, were all put in one side of a scale and 'laa ilaaha ill Allaah' put in the other, the latter would overweigh them.' (This hadeeth has been reported by Ibn Hibbaan, and Al-Haakim and he declared it saheeh)."

The narrator is Aboo Sa'eed Al-Khudri Sa'd ibn Maalik ibn Sinaan Al-Khudri Al-Ansaari, from Banu Khudra. He was a Companion and he was a son of a Companion (may Allaah be pleased with them). He died in the 74h.

As for:

'Moosa'- Then he is Moosa ibn Imraan. He was a messenger of Allaah sent to Banu Israaeel.

'Teach me something. . . .'- means by which I can praise You and draw closer to You.

'All of Your servants say this'- means the Shahaadah.

'The seven heavens & it's inhabitants. . . .'- means all of the people and things on one side of the balance and the Shahaadah on the other side, then the Shahaadah will be heavier.

➤ General meaning of the aayah:

Moosa (peace be upon him) sought from his Lord that He teach him some words by which he could make mention of His Lord, and by which he could praise Him. Allaah told him to say the Shahaadah. But Moosa knew that many people say this, so he wanted something special for himself, that others do not say. So Allaah explained the virtue of the Shahaadah, and how nothing else can outweigh it and or equal it.

➤ Relevance of the aayah to the chapter:
The great virtue of the saying of Tawheed. Also that there is nothing else whatsoever that can equal it in virtue.

- Points of benefit:
1. The virtue of the saying of Tawheed.
 2. The virtue of Moosa (peace be upon him), and his eagerness to draw closer to Allaah.
 3. Worship cannot be except with what Allaah has legislated. Innovations in the religion are not allowed.
 4. (The brother who was translating did not catch this point of benefit).
 5. Allaah is above the heavens.
 6. When someone makes dhikr of Allaah by saying the Shahaadah, he should say the full Shahaadah, not just part of it as some ignorant people do.
 7. Affirmation of the meezaan (scale) for the deeds on the day of resurrection.
 8. Even the Prophets need to be reminded of the great virtue of the Shahaadah.
 9. The Earths are seven in number and the Heavens are seven in number.

The Fifth Daleel:

"At-Tirmidhi reports from Anas (may Allaah be pleased with him): He heard Allaah's Messenger (Sallallaahu 'alayhi wa sallam) saying: Allaah the Most Exalted said: 'O son of Adam, were you to come to Me with the world full of sins, and meet Me without making anything partner to Me (shirk), I would come to you with a similar amount of forgiveness.'"

At-Tirmidhi declared this hadeeth as hasan.

Hadeeths are categorised into 3 divisions: Saheeh- Authentic
Hasan- Less than authentic
Da'eef- Weak

The narrator was Anas ibn Maalik ibn An-Nadr Al-Ansaari Al-Khazraji. He served the Prophet for 10 years. The Prophet said 'O Allaah grant him (Anas) increase in wealth and children and enter him into Jannah.' He died in the year 92h/93h, and he was than a hundred years old.

As for:

'quraab' can be pronounced 'qiraab' but is more famous as 'quraab', it means as full as, something which is filled up or close to being full.

'If you were to meet.'- meaning you die free of shirk, major or minor. This is a necessary condition.

'Forgiveness'- in the language it means to cover something over, as for the applied meaning then it is Allaah hiding the sins of the people on the Last Day.

➤ General meaning of the ayaah:

The Prophet informs that Allaah informs of the great virtue of Tawheed, and His great mercy and that Allaah forgives all sins except shirk.

➤ Relevance of the aayah to the chapter:

This hadeeth is a proof of the great virtue of Tawheed and that Tawheed wipes away sins.

➤ Points of benefit:

1. Great virtue of Tawheed, and a great reward, it wipes away sins no matter what. As opposed to the Khawaarij who declare the ones who commit major sins as a Kaafir. The hadeeth shows the error of that.
2. Shows the affirmation of Allaah's speech, how it befits Him.
3. Explains the meaning of the Shahaadah.
4. Affirmation of the Last Day and the recompensing on that Day.